

February the 5th. 1678

I Do appoint *Thomas Simmons*, and *Jacob Sampson* to Print this my *Narrative*, and that no other Print the same, nor any part of it.

Lamr. Mowbray.

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THE
NARRATIVE
OF
Lawrence Mowbray
OF LEEDS,
In the County of YORK, Gent.

Concerning the *Bloody Popish Conspiracy* against the Life of His Sacred Majesty, the Government, and the Protestant Religion.

Wherein is Contained

- I. His *Knowledge* of the said *Design*, from the very first in the year 1676. with the opportunity he had to be acquainted therewith; and the *Reasons* why he concealed it so long; with the manner of his discovering the said *wicked Project* to His Majesty, and His most *Honourable Privy Council*.
- II. How far Sir *Thomas Gascoigne*, Sir *Miles Stapleton*, &c. are engaged in the *design* of *Killing the King*, and *Firing* the Cities of *London* and *York*, for the more speedy setting uppermost the *Popish Religion* in *England*.
- III. An Account of the Assemblings of many *Popish Priests* and *Jesuits* at *Father Rish-ton's Chamber*, at Sir *Tho. Gascoigne's House* at *Barmebow*, with their *Consultations* and *Determinations*.
- IV. A *Discovery* of the Erecting a *Nunnery* at *Dolebank* in *Yorkshire*, by the *Popish Party*, especially by Sir *Thomas Gascoigne*, with an Account of an Estate of ninety pounds *per Annum*, settled thereupon by him.
- V. A *Manifestation* of the *Papists* fraudulent conveying of their *Estates*, himself being privy to some of them.
- VI. A probable opinion concerning the *Jesuits*, the grand Instruments in these Affairs.

With other *Considerable Matters* relating to the *Plot*.

Together with an Account of the Endeavours that were used to stifle his *Evidence*, by making an Attempt upon his *Life* in *Leicester-Fields*.

L O N D O N,

Printed for *Thomas Simmons*, at the *Princes Arms*, and *Jacob Sampson*, next door to the *Wonder-Tavern* in *Ludgate-Street*. MDCLXXX.

THE NARRATIVE

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To the Right Honourable Heneage, Lord Finch, Baron
of Daventry, Lord High Chancellor of England,
and One of His Majesties most Honourable Privy-
Council.

My LORD,

I Dare not permit the ensuing *Papers* to approach your
Lordships presence without an *Apology*; For had not your
Lordship afforded some signal *Encouragement* to the poor
Author, nothing of *This* had presumed to interrupt your
Lordships great *Thoughts* and *Cares*.

And yet the *subject* matter herein contained (besides your
particular *Favours* afforded to my self) which I hope (at least
in my desires and design) is *contributory* to the *prevention* of
eminent dangers to *King* and *Kingdom*, may plead my *excuse*,
as not unworthy of your *Lordships* *Consideration*, who is so
great a *Lover* of them both, and hath so immediate a *concern*
in their *preservation*.

If I had the Pen of a *Demosthenes*, or a *Cicero*, or (to sum
them up both in one) your own, I might then have adventured
to *enlarge* on the *Theme* of your *Lordships* Merit, which is able
to *inspire* the most jejune and barren Orator; but in regard it
Transcends the small pittance of my *disused* skill, I shall ra-
ther be *silent* than speak too little of what I am never able to
speak enough.

I have read in our *Chronicles* concerning Q. *Elizabeth*, that
never any *Prince* who swayed the *English* Scepter had more
sapient and *vigilant* Councillors than Her Majesty. Amongst
whom I have heard it reported of Sir *Francis Walsingham*,
Secretary of State in *Queen Elizabeths* time, that he was so
prudently watchful over the *designs* of the *Popish* *Emissaries*
and *Priests*, that he maintained divers private *Agents* for that
purpose in *Rome* it self, who did so *cunningly* and *dissemblingly*
carry the matter, that the *Pope* himself, in *sua infallibilitatis*
opprobrium, paid *Pensions* to some of those *Setters*, who
probably pretended to do service on both sides; for no such *Key*
to unlock the *Apostolical* Chamber, nay, the very *Conclave*, as

a disguised (yet fugitive) *Privado*. It cannot be denied but those days were very critical, when *Parry, Squire, &c.* were suborned, and encouraged by the Jesuited party to Murther that *Queen*; and upon that account extraordinary diligence was required in the *Ministers of State*, to prevent any inconvenience, which, by the policy of the *Romanists* might accrue to their *Queen, Lady, and Mistress*. And herein she was as happy in her *Servants*, as they were prosperous in their success, leaving her to expire in a good old age, as a fruit of their vigilance and care, next to *Gods blessing and protection* over her.

I know our times are as designing as theirs, and the means used to accomplish their purpose of destroying our *King and Government*, is suitable to what methods were then put in practice, either by *Poyson, Assassination*, or the like. And therefore it is *Gods goodness* to our *King and Kingdom*, to raise up many *Walsinghams*, I mean *Honourable and Faithful Councillors*, who watch night and day for the preservation of His *Majesties person*, and the true *Protestant Religion* amongst us.

Amongst these, your *Lordship* is placed in the highest Orb, and that not by a casual frolick (by which yet some are advanced) of blind *Favour*, but by a just and acknowledged desert, after several remarkable Gradations of *Dignities and Offices*, which were but previous to that *Eminency* wherewith your *Lordship* now shines.

It is therefore the happiness of His *Majesty* to be so served and secured; and not his alone, but all those concerned in the discovery of this wicked and hellish Design, have reason to bless *God* for the acknowledged protection and encouragement which you are pleased to afford them, and in particular to my self.

The Tribute I am to pay your *Lordship*, is only my humble acknowledgment (more I cannot, less I may not); the same, which *God* is pleased to accept from thankful supplicants.

I had it first in my thoughts to have made my *Epistolary Address* to His *Majesty himself*; and I was encouraged thereunto by some Instances, wherein mean persons have addressed themselves unto great *Potentates* to forewarn them of their dangers. I shall only cite two Examples, both being of our *Kings Predecessors*; one sitting on the *Scotish*, another on the *English Throne*, both which are now happily united in the person of our *Royal Sovereign*.

I. When

1. When King *James* the 4th of *Scotland* was preparing his *Army* to fight against the *English*, in the battel of *Floddin*, being in the midst of his *Nobles* and *Collonels* at prayer, a *Grave ancient Country-man* pressed in through the crowd to the *Kings Chair*, and leaning familiarly thereon, told him, That he and his followers should not prosper in that War, and therefore he wished him to desist, *Buchan. Hist. Scot. lib. 13.* The King not hearkning to his counsel, was slain in that Fight, together with the Flower of the *Scots Nobility* and *Gentry* : There are enough which will sow Pillows under the elbows of Princes, and flatter them even in their evils ; for (as one says) as soon a hot May without Flies, as Courts without Flatterers : But 'twere well if the Chambers of Kings were sometimes open to the persons of Loyal and well-affected Plebeians, who being but standers by (to speak proverbially) yet many times may see more than the Gamesters ; and their plain and sober Councils may be improved for publick benefit.

2. The other instance is mentioned in *Roger Hoveden*, and quoted by *Speed*, our own *Chroniclers*. King *Richard* the First gave admittance to a poor *Hermit* coming to him, to reprove him for his evils, to advise him of his danger, and to preach repentance to him ; which advice, though at first he seemed to neglect, yet afterwards upon a fit of sickness, he did seriously reflect upon, and in some degree governed himself accordingly ; so that *Hoveden* breaks forth into this pathetical exclamation, *How glorious is it for a Prince to begin and end his actions in him, who is beginning without beginning, and who judgeth the ends of the earth ?* *Speed, p. 526. Book 9. Hoveden, fol. 428.*

But to return upon second thoughts ; notwithstanding the above-mentioned encouraging Examples, I judged it fit to interpose a Screen between the Rays of Majesty and my mean self : Some able Patron, my fellow Witnesses, and my self stand in need of, in regard of the many fears and discouragements we lye under from without ; and therefore I pitched upon a *Mecenas* near to our *Augustus*, that we may have a Friend next the Throne, who, in all just things might take our parts, if false whisperings and dilations concerning us, should at any time approach the Royal presence. 'Tis true, for my self, I have not hitherto appeared in any publick Tryal, as a Witness for His Majesty, that part of my duty and service (if God give life and health to perform it) is yet to come, when publick Reason

son of State (to which all *private* persons must submit) shall call for, and appoint such *Tryals*: My *Informations* have been only presented to some of His *Majesties Justices* upon *Oath*, as also to His *Majesty* himself in *Council*, which it seems, have appeared so *considerable* to the *adverse* party, that one night, as I was *walking* to my *Lodging*, I was *stab'd*, and fell'd to the ground; upon which the *intended Murderer* fled, supposing he had done his *work*; but it pleased *God* to *elude* his intention, and to preserve *me* for his further *service*, I hope for his *glory*, and for the good of his *Church*; the particular manner of that *assault* is accounted for in the following *Informations*.

I should not have instanced in the danger of so *mean* and *worthless* a thing as my self, if the greatest *Patriots*, and some of them, either now, or lately *Assessors* with your *Lordship* at the same *Royal Board*, were not threatned to be served after the same manner; whom as *God* hath hitherto miraculously preserved, so I hope he will *entail* the same *protection* on your *Lordship*, who doth *succeed* and *inherit* their places both in *Cares* and *Councils*, which is the daily prayer of,

My LORD,

Your Honours in all humble and

dutiful observance,

LAWRENCE MOWBRAY.

To the Right Honourable Sir Robert Clayton, Lord
Mayor of the Famous City of London.

Right Honourable,

IN brisk and dangerous Onsets, double Armour is of great use, especially to those whose service is in the Front, and who are likely to endure the brunt of the Enemy's assault. I am called forth with the rest of my Fellow-Witnesses, for His Majesty, to stand the charge of the Romish Battalions, who have set themselves in Array against the Protestant Religion, our King, Kingdom, and especially against the City of London, as the strongest Bulwarks of all the Three. No marvel then, if when the City's danger is discovered, I chuse also a City-Patron (as another mighty Second, I might say First) to defend a just cause.

I do assume this boldness to my self, upon a double Account :

I. That Supreme Dignity which your Lordship holds by just Merit, amongst your worthy Citizens, as their chief Magistrate and Head of their Government, for this year, renders you able to protect me.

II. Your exemplary prudence and care, as well as zeal and activity for the prevention of the Evils which are hereafter discovered, by the vogue of all good men do make you a willing Patron to all those who are Co-operators in that work. And herein your Lordships solicitude for the good of the publick, hath not (as far as I know) been transmitted to the imitation of others in any Print, though indeed it deserves to be writ with a Pen of Iron, and the point of a Diamond, in most durable Characters, for your Honour and Renown.

I count it therefore a Felicity to me, to have the opportunity of being the first publick Admirer and Encomiast of your Lordships known actions against all Popish Conspirators (I mean from the Press); which office, though your own worth doth loudly call for at my hands, yet (as I intimated before) I do undertake the Province much upon the score of my own self-defence, whose danger doth excite me not to be contented with a single Address for protection to the Lord High Chancellor of England, but doth further prompt to accumulate security

by the *accession* of your *Lordships* favour, which I do hereby humbly supplicate and entreat. I must needs say, by what I have heard amongst the *Romanists* in their *Cabals*, That your City is looked upon by them as the *Grand Emporium* of *Heresie*, (as they call it) as well as the *Metropolis* of *England*; for you are criminated by them as the *highest Countenancers* and *Encouragers* of the most *Reformed Protestantism* and its *Professors*; so that, as not long since (as I have heard) this *Motto* was writ upon one of the *Gates* of the City of *Rome*, by a waggish Pen, *Hoc est Collegium Jesuitarum*; satyrically intimating, that in regard the *Counsels* of the *Jesuits* did so much prevail there for the present; therefore the whole City was to be looked upon but as one of their *Great Colledges*; so it is a true and more laudable *Character* of the City of *London*; *Hoc est Asylum Reformatorum*; and this not in *Pasquil*, *Lampoone*, or as a brand of *Infamy*, but as an indeleble mark of the *Honour* and *Beneficence* of its renowned *Inhabitants* for ever. For, as it is the *Glory* of *God* to be comprehensive of his whole *Creation*; so, those who are most like him, are larger in their *Protections* and *Reliefs* (of such as are sober and quiet in their principles) than other men.

I add this last clause, because I know that the *censure* of the *Papists* upon your City, is grounded not only upon your *Protection* of *Established Protestantcy*, according to the *Liturgy* of the *Church* of *England*, but also it hath respect to your *countenancing*, or at least *harbouring* many *sober* and *peaceable Dissenters*, which the *Romanists* look upon to be more numerous amongst you, than (proportionably) in any other part of *England*, and whom, in regard of their *awakened principles*, they look upon as greater *Contrariants* than the *formal ordinary Protestants*. This indeed is the party which they would willingly cajole, at least to silence (if it were possible); and I have heard it resolved in *Popish Junctō's*, as an *Argument* fit to induce them to a *passive compliance*, that the *community* of *Sufferings* should be propounded to them. The *Laws* against *Dissenters* and *Nonconformists* being (in some things) as severe as against the *Papists*. But hitherto they have not been able to obtain their desired end, but have lost all their *solicitations* in this matter. And I have heard some *Papists* say, *They did despair of ever doing any good that way*: For though *civil respects* may pass as to the *common offices* of *humane Life*, between persons of different

ferent Religions; yet when *principles*, in which *oppositions* have their deepest root, do fight against *principles*; such *parties* can never heartily unite. I mention this, that a just regard may be had in all our *Governors*, towards the *peaceable* and *well-affected* of that *Class*.

My Lord, I have not, in what I have done, acted out of *private malice* or *revenge* against any mans person, but have only been stimulated by the *pricks* of my own *conscience*, to prevent those *mischiefs* which, I knew, were *impending* upon our King, this City, and the whole Kingdom.

And herein I confess a *prize* was put into my hands, to have been the first Discoverer of this *Bloody Plot* in the year 1676. But I must acknowledg; that through the power of *contrary temptations*, I did *succumb*; and yet I was not altogether *unjustifiable* in my *thoughts*; in that I undertook a journey to London, from the North, on purpose to make this *Discovery*, so that my *early desires* may somewhat atone for my *slow* and *tardy* *actings*; For which, as I have obtained His Majesties *Gracious pardon*, so I hope your Lordship will be moderate in your judgment concerning me, seeing the *Impediments* I was then to *wrestle* withal, seemed to me *Invincible*, as hereafter in the following *Narrative* is declared. And the truth is, I did quiet my *conscience* at that time by suggesting, that I reserved my self for the *disclosing* the *Conspiracy* some other time, when the *danger* was *nearer hand*, and the *design* more ripe for execution; Herein, though I was prevented by others, yet the *scheme* of my thoughts being thus laid open, will, I hope, *alleviate* my *censure* amongst good men. There are some *particulars illustrative* of what is hereafter declared, which may be spoken to; when I am called upon to appear at any *Trial*, as an *Evidence* for His Majesty.

I shall say no more to your Lordship at this time, but craving *pardon* for my boldness, and recommending your Lordship with your great charge, the *Honourable City of London*, to the *Divine Protection*, I humbly subscribe my self,

Your Lordships in all just

and Christian service,

LAWRENCE MOWBRAY.

A N

Introductory Preface.

I Think it not amiss, before I mention my *Informations*, to give the *Reader* some account of *my self*, and the opportunity I have had of being acquainted with this *black design*, and the *methods* I took to *discover* the same after I was convinced of the *evil* thereof ; which last clause I mention, because, being *falsly principled* by the *Romish Priests* at first, I thought it a *meritorious work*.

The place of my *Nativity* was *Worcestershire* ; but my *Father* removing his whole *Family* into *York-shire* in my *Infancy*, I there received my *Education* in my *youth*, and that in the *Protestant Religion* as established in the *Church of England* ; I was brought up in a *Grammar-School*, in order to the *University* ; but other *circumstances* not concurring, and the times seeming not to look *smilingly* upon *learned men*, my *friends* were diverted from those thoughts, and I was to wait for a more *favourable opportunity*.

In this *Interval*, being about 18 years of *Age*, I was dealt with by some *Papists* in the *North*, to reside a-while in *Sir Thomas Gascoignes House* ; not upon the *strict* terms of a *servant*, but as an *ingenuous attendant*, or rather *expectant* of a better *fortune*, till the *Clouds* blowing over, I might (as my *intentions* were) transplant my self into the *University* ; and I was inclined to *Sir Thomas Gascoignes*, rather than to any other *Family*, because he was represented to me as a *sober* and *temperate* person, and a *good Example* for *Youth* to imitate.

I had not been long there, but I was dealt with by *Sir THOMAS* himself, the *Lady TEMPEST*, but especially by *Father RUSHTON*, Confessor to *Sir THOMAS*,
and

and his whole *Family*, to turn to their *Religion*; the *Arguments* they used, were these, the *Truth* of their *Church*, and the certainty of *Salvation* therein; whereas *Protestantism* (as they alledged) was but a *Novelty* risen up of late years; and the *Souls* of its *Professors* were in great danger of *Eternal Damnation*, except they did return to *Rome*, the *Mother-Church*; and withall they used many alluring provocations, and flattering promises of great and large preferments, if ever it pleased God, to favour their *Endeavours*, that the *Roman Religion* should again be established in this *Kingdom*, which they told me they were in great hopes of, and that many heads, and hands, were at work in order to the effecting thereof.

I, being not able to see thorow, those precious pretences, was insnared by them, and accordingly, yielding to their insinuations, was admitted into their *Church*, being thereupon in great favour with them, and daily Assistant to Father *Rushton* at the *Altar*.

And here (to note this by the way) the *Zeal* of the *Papists* doth upbraid the coldness and indifferency of many *Protestants*, who upon the entertainment of *Servants* and *Attendants* little heed their *Principles* in reference to *Religion*, but suffer them to go on, without any endeavour to rectifie their understandings in case any error reside in them; as if it were only lawful for them to use the labour of their *Bodies*, as they do their *Oxen* and *Horses*, without any regard to cultivate their minds: whereas you shall hardly have a *Servant* admitted into a *Popish Family*, but they will sift his *Religion* and *Principles*; and if he be a *Protestant*, they will endeavour to reduce him; and they esteem themselves under a *Religious Obligation* so to do, whose *Zeal* therein, if it were according to knowledge, might be instructive unto others, who stand upon a truer Foundation, and embrace righter *Principles*. This by the by.

Being thus turned *Roman Catholick*, as I have said, I had opportunity to be admitted to the *Privacies* of *Sir Tho. Gascoigne*, Father *Rushton*, and others, in whose frequent *Consultations* and *Discourses*, both amongst themselves, and also with me, I soon found out the *Intrigues* of their *Designs*, and my mind was so astonished at the thoughts of the *King's Murder*, and the *Great Alterations*, which were designed by them, to be accomplished in this *Land*, that, I not only returned to the *Reformed Religion* in my heart, which I formerly revolted from, and since, by God's goodness, have re-made publick profession of, but I resolved also to repair to *London*, about the latter end of the year 1676. to make a *Discovery* of

what I knew in those matters. And I had then a fair opportunity to disengage my self from Sir Tho. Gascoigne's Family, in regard the Laws, being strict against Papists, and at that time pressed to be put in execution, Sir Thomas was willing to abridge the number of his *Houhold*, lest forfeitures should grow high upon them; taking therefore that occasion, I withdrew from that *Houise*, and a while after undertook a *Journey* to London about May 1677. long before Mr. Oates had made any publick Discovery of a Plot, and yet the Priests and Papists in the North, had some jealousy of my constancy in their Religion; and being also conscious to themselves, that I could discover a great part of their guilt, they used many menaces against me, even to my very face, which I rebuked, as well as I could.

Coming to London, under the discouragement of many circumstances, as my being of small acquaintance at London, &c. and therefore not capable of making any creditable applications to the Court; moreover highly threatened by the Papish Party, both in the Country, and in London, besides judging it ridiculous in me, standing alone, to appear against so great a Body of Opponents: (for I then knew of no other evidence, but my self.) I was so far intimidated and disheartened in my undertaking, as to return to Yorkshire again retracted, and without making any Discovery at all; but still under great inquietude, and dissatisfaction, because I could not ease my mind, in making the Discovery I intended.

Arriving again in the Country, the pricks of my conscience did follow me thither, insomuch that I could have no rest, till I had wrote up a Letter to a Great Person at Whitehall, acquainting him, (as from an unknown hand) with the designed Murder of His Majesty, and the Great Danger the Kingdom was in, by those underhand machinations; the Copy of which Letter, in regard it was the Embrio of my Discovery, I have here annexed.

My Lord,

How long I have concealed the intended and immediate malice of some disloyal and traitorous persons (from whose merciless and bloody Design God bless our Sovereign Lord the King. It is now full time, I think, to declare, (though not in hopes of reward) but as a true and loyal Subject to my King) the wicked and desperate Design of some Papist Conspirators, &c. That by an immediate *insurrection* to proceed with Fire and Sword until they have altered the Government, or settled the Crown (God bless

bleſs King Charles the Second) upon the head of ſome other, ſo by conſequence the death of the King is conſpired, and ſought for: This Conſpiracy, my Lord, is of no little ſtanding, but, to my knowledge, contrived almoſt this three years ago, and now come to the height of a deſperate reſolution: My heart is loyal and true to the King, but I muſt confeſs that through the perſwaſion and urging of Father Riſhton, &c. I have my ſelf ſubſcribed to this wicked Deſign, and now am forced, as well through Loyalty to my King, as to clear my ſtained conſcience from that foul Deſign, it to reveal; and will endeavour hereafter to diſcover and procure a Liſt of theſe Conſpirators, which I have ſeen and ſubſcribed to. But I am certain of the after-mentioned perſons (with many others) are ſubſcribed in the Liſt, and great Promoters of this Act; and are ſtill providing both Force and Arms for their carrying on their Deſign. My Lord, I moſt humbly beg your Lordſhips pardon for this my boldneſs, intreating your Lordſhip, as a true Royaliſt, to communicate theſe Lines to whom your Lordſhip thinks moſt convenient. At preſent, my Lord, I dare not ſubſcribe my name, for ſeveral reaſons, but at any time upon protection from theſe Papiſts, (being at preſent within their claws) I ſhall acknowledge the hand and mark ſubſcribed, as to proceed from

My Lord,

York Jan. 1. 77.

Your Lordſhips moſt faithful and obedient Servants
and to the King a Loyal and faithful Subject

Theſe perſons names who have ſubſcribed that at preſent I remember, were --- Inglesby, Sir Tho. Gaſcoigne, Tho. Gaſcoigne Eſq; Sir Miles Stapleton Barronet, &c.

But the ſaid Letter being ſent by me, by the Common Poſt, and from one unknown, I did therefore doubt whether it might come to the hands of that Noble-man to whom it was directed, or if it did, how it would be reſented in regard of the extraordinary Novelty of the thing; wherefore I did not think my ſelf to have ſufficiently diſcharged my conſcience, in ſuch a Criſis of danger meerly upon the ſending of that Letter, without ſeconding the Contents thereof by farther Applications; therefore afterwards being encouraged by the appearance of others in this caſe, I did reſort to ſome Magiſtrates in Yorkſhire, viz. Juſtice Tyndall, and Juſtice Lowther, before whom I being examined upon Oath, made a ſhort Scheme of the ſaid Deſign, as by the Copy of the Examination before them, hereunto annexed may appear.

The

*The Information of Lawtence Mowbray of Leeds, taken before us
upon Oath this sixteenth day of August. 1679.*

THE Informant saith, that in the year 1675. to the best of his knowledg, he being at Sir *Tho. Gascoignes*, he the said Sir *Tho.* ordered the Informant to draw a Conveyance of his whole Estate to Sir *Will. Inglesby*, which Conveyance the Informant saith, he drew by the form of a Conveyance of Trust made from Sir *Miles Stapleton*, of his whole Estate to Sir *John Dawney*. The Informant further saith, that though he was not witness to the aforesaid Conveyance of Sir *Tho. Gascoigne*, yet he heard from Sir *Tho. Gascoigne* that there was a Defeasance to the said Deed of Trust, and from *Rob. Bolron*, and *Matthias Hickeringill*, that they were witnesses to the said Deed of Trust. And further, he speaketh not to the Deed of Trust. The Informant further deposeth, that in the year 1676. to the best of his remembrance, about Michaelmas Sir *Tho. Gascoigne*, *Tho. Gascoigne Esq;* the Lady *Tempest*, and *William Rishton* Priest, &c. being together in *Barmebow* Dining-room, he the Informant heard them hold several discourses concerning a Design of killing the King, firing the Cities of *London* and *York*; the Lady *Tempest* seemed to say jeastringly, if the Design did not take, they would all be poor Gentlemen; *Tho. Gascoigne* her Brother answered her, if it did not take effect, she would partake of their sufferings, being also concerned in it; they all concluded it would be a meritorious undertaking, and for the glory of the Church, and they would venture their Estates in it: The Informant further saith, there was then in the House one Doctor *Stapleton* a Priest, who coming from another room, and finding the Informant at the door, went in, and desired them in a low voice to forbear their Discourse, for there was one at the door; Whereupon the Lady *Tempest* called in the Informant, and sent him down to entertain some strangers below. The Informant further deposeth, that he had heard several Discourses from Sir *Tho. Gascoigne*, and *William Rishton* of a Religious House or Nunnery was to be established at *Dolebank*, and Sir *Thomas* would settle ninety pound *per annum* for their maintenance

Taken before us

Brad. Tindall.

Will. Lowther junior.

This Examination being transmitted by the said Justices to the Council, I soon after, viz. August 31. 1679. wrote a Letter to Sir John Nicholas, one of the Secretaries to His Majesty's most Honourable Privy-Council, (then in waiting) acquainting him, amongst other things, that there were divers circumstances, relating to this discovery, very material, which were not inserted in my Information made before the said Justices, but should be declared by me, when ever the Honourable Council would be pleased to command a full account from me.

In Answer to which Letter, I received the following, dated and subscribed as followeth.

Council-Chamber in Whitehall, Sept. 5. 1679.

SIR,

VV Hereas by your Letter of the 31th of August last, directed to Sir John Nicholas, which hath this day been read to the Lords of His Majesty's most Honourable Privy-Council, you make mention, that there are divers circumstances very material, relating to the Information you have given, that are not therein inserted; and that you are willing, when ever the Council pleases, to give a full account thereof. I am, by their Lordships command, to pray and require you to make your repair hither by the 29th day of this instant September, that you may be ready to give their Lordships such farther Information as you have to acquaint them with, on the First of October next. Their Lordships have promised, that care shall be taken for the defraying of the charges of your Journey, which being all I have in command to signify to you, I remain,

S I R,

Your very humble Servant,

THOMAS DOLMAN.

This noble Invitation and Summons was sent unto me by a Messenger on purpose, superscribed, To Mr. Lawrence Mowbray, at his House in York-shire.

According to the tenor thereof, I did, as in Duty bound, repair to London, and by Order, gave in a larger Information upon Oath before Edmund Warcup, Esq; one of His Majesty's Justices of the Peace, for the County of Middlesex and City of Westminster, a Copy whereof is hereunto annexed.

E

[Mid-

[Middlesex and Westminster]

The Information of Lawrence Mowbray, of Leeds, in the County of York, Gent. taken upon Oath the Second day of October, 1679. before me Edmund Warcup, Esq; one of His Majesty's Justices of the Peace in the said County and City.

THIS Informant saith, That when he was examined before Mr. Tindall and Mr. Lowther, two of His Majesty's Justices of the Peace in *York-shire*, in *August* last past, he did not discover the whole of what he knew, in Relation to the late horrid Conspiracy, in regard he had some doubts of his safety in that County amongst those Papists, whom he was to detect, and who threatened such as they feared would discover the said Designs; and for that this Informant conceived the danger he had run by concealment: But now this Informant will tell his knowledge of the Plot, beseeching His Majesty's gracious Pardon. This Informant being now sent for up, by Order of His Majesty's most honourable Privy-Council, conceiveth himself under their protection, hopes they will intercede for his Pardon to His Majesty; and on that confidence saith, That in the year 1674. he came to Sir Thomas Gascoign's, and was with him in his Chamber till *January*, 1676. and in that time he observed Mr. Thomas Addison, then Priest to Mrs. Killingbeck, and Mr. Fincham, Priest to Sir John Savill, Mr. Thomas Twbing, Senior, Mr. Thomas Twbing, Junior, two *Romish* Priests, Mr. Lodge, Dr. Stapleton (Brother to Sir Miles Stapleton) one Robert Killingbeck, and divers other *Romish* Priests, several times to invite, and privately to confer with Mr. William Rishton, Sir Thomas Gascoign's Priest; and this Informant being desired to assist, and be as obliging as he could to the said Rishton, and to attend him at the Altar at Mass, became in great favour with him, and was permitted to continue in the said Mr. Rishton's Chamber when the Priests were in private with him: And he very often heard them discourse of a Design, laid for the setting the *Papish* Religion uppermost in *England*, and how likely the same was to succeed, in regard most of the considerable Papists had undertaken to act for it: And that if the said Design was not to be compassed by fair and lawful means, then it was to be done by

by Fire and Sword; and particularly they declared, That *London* and *York* were to be fired, and then the same course was to be taken in other places: And that being begun, the same Design was to be prosecuted with the Sword also, and that force was to be made use of, for destroying the *Heretics* and Opposers of this Design. And they several times farther said, That the King, when he was in his Exile, had promised to Establish their Religion, if ever he were restored; but that hitherto he had not performed that promise, and therefore he was adjudged a *Heretic*, and was to be killed, if he did not suddenly Establish the *Catholic* Religion, which they now dispaired that he would do.

And this Informant further saith, That Mr. *William Rishon* did one day acquaint Mr. *Addison*, that he had according to agreement given the Sacrament of secrecy to Sir *Thomas Gascoign*, and *Thomas Gascoign*, Esq; to Mr. *Stephen Tempest*, and to the Lady *Tempest*, and others, in Sir *Thomas Gascoign's* Chappel, and had thereupon communicated to them the whole Design; and that they had severally engaged to be secret, faithful, and active, to their utmost powers, in carrying on the said Design; and would thereto contribute as far as their Estates would permit. And required an account of the said *Addison*, and of as many other Priests (besides those afore-named) as came to him, how far they had proceeded therein, who answered the said *Rishon*, That they, in the several Families and places they were interested in, had given the like Sacrament of secrecy to their several Friends; and had thereupon acquainted them with the Design, and the ways and means intended to carry it on; and that their Friends approved thereof, and promised to contribute their utmost Interest, Power, and Estates, for advancement of *Catholic* Religion.

And this Informant farther saith, That by persuation of the said *William Rishon*, who was his Confessor, he likewise received from his hand the Sacrament of secrecy. And this Informant very well remembreth, that about *Michaelmas*, 1676. there was an Assembly of many of the Priests afore-named, and others, whose Names this Informant cannot remember, at Mr. *Rishon's* Chamber, where they did all agree, and declare, that the King should be killed, for that the Pope had Excommunicated him; and it was not lawful only, but meritorious to destroy and kill any *Heretic* whatsoever, and that when the King was killed, Fire and Sword was to be employed against all such as should oppose the advance-

ment of the *Catholic Religion* in *England*, and that all or most of the *Catholics* had engaged themselves in the said undertaking.

After which discourse, the said Mr. *Rishton* told the said Priests, he had a List of many Papists who were engaged in the Design, and did produce a List of Names, containing about 4 or 5 hundred, to the best of this Informant's Observation, all whom, he said, were engaged in the Design; many of which Names he read unto them, and amongst them, this Informant very well remembreth he read the Names of Sir *Thomas Gascoign*, *Thomas Gascoign*, Esq; Mr. *Middleton*, Sir *Miles Stapleton*, Mr. *Sherburn*, *Richard Townley*, and *Francis Townley*, the Lady *Tempest*, Mr. *Stephen Tempest*, Sir *Francis Hungate*, Sir *John Savill*, Sir *Walter Vavosor*, and his eldest Son Dr. *Peter Vavosor*, *Edward* and *Thomas Killingbeck*, *Barney*, *Robert Doleman*, *Marwood*, *Thomas Priscick*, and many others, (whose Names this Informant now remembreth not) were contained in the said List.

And the Informant farther saith, That Sir *Thomas Gascoign* did often bid this Informant to write Superscriptions to several Letters, some whereof were directed to Mr. *William Harcourt*, others to Mr. *Corker*, others to Mr. *Cornwallis* in *London*; and some of the said Letters to Mr. *Cornwallis*, were directed to him by the Name of *Pracid*; other Letters by like order this Informant directed to Mrs. *Lassells*, Mrs. *Twining*, and Mrs. *Beckwith*, who were to be Governesses, or to have other Offices in the Nunnery erected at *Dolbank*, to which the said Sir *Thomas Gascoign* contributed 90 l. per Annum, and made a settlement of an Estate at *Mauston*, the Tenant's name whereof was *Alvery Lofthouse*.

And this Informant farther saith, That he often heard the said Priests in Mr. *Rishton's* Chamber say, That they had Commission from the Pope to prosecute the said Design by all likely ways, and that all the Jesuits were particularly engaged in the said Design, and were to be the managers thereof: And that the Priests through *England* were to assist therein, and engage all the Families therein, where they had any Interest. And they did also tell one another, that sums of Money was collected for buying of Arms for carrying on the Design; and that several of their Friends had paid in't their shares for that purpose. And they sometimes said, That they had Orders from the Pope to be as brief in their prosecution as possibly they could, that they might proceed to Execution: And that they did communicate their several Letters
from

from their Friends beyond Sea, to the persons whom they had persuaded into this Work. And they also affirmed, That the Pope would in a little time determin a settlement of both Ecclesiastical and Civil Preferments, upon the Actors and Contributors of this meritorious Design (as they termed it). And that the Pope had Excommunicated the King, and all other *Heretics*, in *England*, *Scotland*, and *Ireland*; and had granted a Plenary Indulgence of ten thousand years to those who should act, either Personally, or in Estate, to kill the King, or any other *Heretic*, for promotion of their Religion, besides a Pardon, and other gratifications.

And this Informant farther saith, That by the command of *Sir Thomas Gascoign*, he went to *Robert Bolron*, to direct him to go to *Father Rushton*, to reconcile him to the *Catholic Church*, which was performed accordingly.

And he farther saith, That the Paper now produced, dated the First of *January*, 1678. hereunto annexed, is all of this Informant's hand writing, and is a Copy of a Letter which he directed to a Person of Quality at *Whitehall*, and that he sent the said Letter by the Post from *Leeds* to *London* on the First of *January*, on which day this Informant wrote the said Copy hereunto annexed.

Jurat die & anno superdict.

Coram me Edmund Warcup,

Afterwards His Majesty having received Informations of several persons in the Counties of *York*, *Northumberland*, *Lancashire*, and *Bishopric of Durham*, who were suspected to be Papists, or favourers of Popery, or who could give Information touching the Plot against His Majesty, was pleased to employ my self, and *Robert Bolron*, Gentleman, to repair into those parts, and to execute that Commission which is contained in the following Order of Council.

V Hereas Information hath been given to His Majesty in Council upon Oath, That the several persons in the List annexed mentioned, are suspected to be favourers of Papists, and to harbour and lodge Popish Priests and Jesuits, and to have in their keeping Writings and Papers, relating either to the

horrid Plot against the Life of His Sacred Majesty, and his Government, or to Collusive conveyances of Lands to superstitious uses; His Majesty was thereupon pleased to command, and accordingly We do hereby Will and Require all and every of His Majesty's Justices of the Peace, to whom the Bearers hereof, *Laurence Mowbray* and *Robert Bolton*, or either of them, shall make Application, to receive in due form of Law, the Informations they shall exhibit against all, or any of the said persons in the List mentioned, or any others, which the said *Laurence Mowbray* and *Robert Bolton* shall justly suspect to be concerned in the aforesaid Practices, and thereupon to proceed according to Law, for the more speedy and effectual discovery of the Offenders, and bringing them to condign Punishment. And the said Justices of Peace are hereby further required, to issue out their Warrants (if they see occasion) for searching the respective Houses of the several persons in the said List mentioned, or any other suspected Houses, as well for Popish Priests and Jesuits, as for Papers, Letters, Crucifixes, *Agnus Dei's*, Popish Books and Vestments, and other superstitious Trinkets, and to proceed according to Law against such Popish Priests and Jesuits, as shall be apprehended: And also to dispose of such Papers, Letters, Crucifixes, *Agnus Dei's*, Popish Books and Vestments, and other superstitious Trinkets as shall be found in the said search, as the Law directs; except such Papers or Writings as relate to the said Plot, which are to be safely conveyed unto us with all speed: And of what the said Justices of the Peace, or any of them, shall do in pursuance of this His Majesty's Pleasure, they are to return unto us from time to time an exact account. For all which, this shall be unto them, and every of them, a sufficient Warrant. Dated at the Council-Chamber in Whitehall the 17th day of October, 1679.

Anglesey, *Lauderdale*, *Henry Coventry*,
Bridgewater, *Fra. North*.

Sunderland, *J. Ernle*, *John Nicholas*.

According to which Order, Mr. Bolton, and my self, with the assistance of some of His Majesty's Messengers, repaired into the Northern Parts, where in obedience to the said Commission, and in pursuance thereof, I made the two following Informations.

[Civi-

[Civitas Ebor.]

The Information of Lawrence Mowbray, taken upon Oath the 27th day of October, 1679. who saith and deposeth,

THat about Michaelmas, Anno 1676. there was an Assembly of several Priests or Jesuits at the House of Sir Thomas Gascoign, at Barinbow, in the County of York; and that the said Assembly did then generally conclude and agree, That the King (meaning the King of England) was to be kill'd, for that he was a Heretic; and Excommunicated by the Pope, and that it was not only law-ful, but meritorious to kill the said King, or any other Heretic; and that they likewise said, That all, or most of the Catholics in England, were engaged in the same Design. After which discourse, one William Rushton, Priest to Sir Thomas Gascoign, produced a List of Names, which he did declare were engaged in, and contributaries to the said Design. And farther deposeth, That the said William Rushton read over many of the Names of the said List in the hearing of this Informant, amongst which he mentioned Robert Dolman, Esq; And this Informant farther deposeth, That Dr. Peter Vassor's Name was in the List aforesaid.

Capt. & jurat coram Richard Shaw, Major & als.

Lawrence Mowbray.

[County of York and Lancaster.]

The Information of Lawrence Mowbray, taken upon Oath the Second of November, 1679. before us Henry Marsden, and John Ashton, Esquires, two of His Majesty's Justices of the Peace for the said Counties.

AT an Assembly of divers Popish Priests at Sir Thomas Gascoign's, at Barinbow, was produced a List of Names, who were concerned and Contributors to a Design of killing the King, and Establishing the Roman Catholics in England; and amongst many others, there was the Names of Mr. Sherburn of Skemphurst, Palmestley of Dunghay, Richard Townley and Francis Townley, of Bramley, Mr. Stephen Tempie of Braughton, Richard Tork, and divers others; which this Informant doth not at present remember.

Lawrence Mowbray.

The rest of our time was spent in executing other parts of the said Commission, His Majesty's Officers of Justice assisting us in all places whither we came, and accordingly several Popish Trinkets, Books, and Vestments, were taken by us, and disposed as the Law directs: And the effect of our Journey having been presented to His Majesty at our return, was graciously accepted, and entertained, both by himself, and by the whole Council; upon confidence of whole favour, I count it my Honour, as well as Duty, to stand ready to observe His Majesty's farther Directions in any thing, which may hereafter conduce to the preservation of His Person, and the Establishment of the true Protestant Religion amongst us.

Mention having been made by me, of an Assault made upon me, the manner of it, as it was by His Majesty's Command given in to him by Council, is as followeth:

Upon October 14. 1679. I being to attend upon the Right Honourable the Lords, Commissioners of His Majesty's Treasury, at the Treasury-Chamber at Whitehall, departed from thence about Six or Seven a Clock at night, and going over Leicester-Fields towards my Lodgings, at the Kings-Arms in St. Martin's Lane, but intending in the way to call upon Mr. Bohon, at the Bear and Ragged-Staff in Leicester-Fields, I was overtaken about the middle of the Fields by a person unknown, whom I heard follow me very fast; I supposed his speed was to get out of the Rain; but as he came up to me, being on my left hand, he with a Dagger, or such like Instrument, stabbed me upon my left breast, the thrust entering my Coat and Waistcoat, and lighting upon the Whale-bone of my Bodice, which, unknown to the bloody Assailant, I did wear for my convenience, it prevented his design; notwithstanding by continuing his thrust, I fell down to the ground, being slippery by reason of the Rain; the party then ran away, supposing that I had been slain: But still I not daring to speak or call out, lest he should renew his attempt while he was near; but presently after his departure, I called a Link-boy, who was at the other side of the Fields, who lighted me to my Lodgings another way.

Lawrence Mowbray.

The Conclusion.

BECAUSE the Jesuits are justly look'd upon as having a *Grand influence* on the forementioned designs, I shall close this discourse with a *Scholastical velitation*, which, I hope, will not be unacceptable to the learned; for it is worthy of a *Pen* far superiour to mine: The question I would discusse, is this,

Whether that Order of men, in this our Age, may be supposed to be at their *vertical*, or *highest Exaltation*? Whether they stand at a *stay*, or verge towards their *declension*?

I Take the more boldness to propound such a question, because a *secular Priest* hath led me the way: for *Wasfon* in his first *quadriles*, hath these two queries.

1. Whether the Jesuits, having gone astray from their first institution, there be any likelihood of their *continuance*? or if not, of their *downfall*, and he inclines, perhaps *prophetically*, to this latter. *Artic. 9.*

2. Whether any danger to *God's Church* to *erre*, and utterly to be *Overthrown* by the Jesuits ruin, (if it happen) or no danger at all? which he resolves in the *Negative*. *Artic. 10.*

I Know the Jesuits are much for *Probable opinions*; wherefore in consideration of their *Rise*, *Progress*, and the *Ways*, and *Methods* they have taken to advance themselves, together with their *immoral* and *unlawful* practices, I shall propound the reasons, why some men suppose, that they are at their *height*, or rather *declining*.

Arg. 1. Their *Original* is affirmed by some of their own Church to be by *surprise*, and *imposition* upon the *See of Rome*. For upon the first coming of *Ignatius*, and his Partners to *Rome* in the time of *Paul the third*, the Rules of their order being presented to him, he committed them to three Cardinals to examine, who thought good to refuse them, because their Obedience to their General, was seemingly *superiour* to their Subjection to the Pope; for *Massani*, speaking of their General, says, *without controversie* one must be chosen, to whom all must be obedient, as if it were to *Christ*, so his word they must swear, and esteem his beck, and his will, as an *Oracle of God*. *Lib. 2. vis. Ignat. Cap. 9.* I pray what greater obedience could the Pope himself claim? hereupon being *repuls'd*, they reformed their Rule, and made their Obedience to the Pope, and their General both alike; for these be the words of *Ribadeneyra*, who also afterward wrote the *Life of Ignatius*. *Lib. 2. Cap. 7.* The order of these Clerks must be, that by their institution, they be ready to obey the Pope as a *beck*, and live by such a line, as he shall well consider, and determine off. Upon the insertion of which passage, the Pope, having (as he thought) secured his own Authority, lent a more favourable ear to them, and

confirmed their Order; yet with some jealousy, and with many scruples of Conscience, as some of their own Authors speak; for at first, he allowed them not to exceed the number of Sixty, and therefore well may their Constitutions begin with this little Congregation, &c.

To improve this Argument, if there be a worm in the Root, the verdure of any plant will in time decay. An Error committed in the first concoction, is never remedied in the second, as Physicians say, no marvel then, if homebred-jealousies do increase upon this Body of Men, now grown numerous, if not formidable to the Pope himself; *aborigine fuit Sic*; and therefore notwithstanding their pretended submission and vow to the Papal Chair; when the Pope Crosses their purposes, as Xistus quintus did, he incurred their great displeasure and hatred, to the sharing (as some think) of his life. After whose death, they most maliciously depraved him, and preached against him openly in Spain: yea one of their Faction proceeded publicly to maintain, that *Homo non Christianus possit esse Romanus Pontifex*, which Tenet amongst them argued bitter spight, and unchristian disdain against their acknowledged Head, was on quodl. pag. 100.

It is the worst thing in the world to serve a jealous Master; for at one time, or other, his dissatisfaction (though covered for a season) will appear to the disgrace, if not ruine, of his servant: Let the Provincial of the English Jesuits, in the room of Mr. Whitebread, apply this to himself, and his Order; they are not quite secure on the other side the water. Besides, *Beneficia eousq; grata, dum exsolvi possunt*, as the Historian speaketh. The extraordinary Merit, which the Jesuits pretend to, from his Holiness, as voting themselves to be the Chief, if not only supporters of the Papal Chair, is but an upbraiding of him, who sits therein; especially in doubtful and suspicious times, great deserts in some Circumstances render a man as obnoxious, as the highest guilt; some give an instance in Marshal Byron of France, in the days of their Henry the fourth; in the Duke of Buckingham, in Richard the third's time, and in the Old Earl of Essex, in Queen Elizabeth's days here in England. All which (say they) were deprest, and broken under the weight of their merits to their respective Princes.

If benefits procure such requitals, what shall injuries do? For the Author of the Jesuits Catechism, Chap. 25. Book 3. says; That the notorious interprise, or usurpation of the General of the Jesuits over the Holy See, is such, that there is no new Sect, which in time may be more prejudicial to it than this.

Arg. 2. It is ominous and fatal to break a settled Constitution, on which an Order of Religion is grounded; for the Original Sanction is as the sacred Bond or tie, which keeps that Order together. I will not trace the Conversation of the Je-

suit,

suit, throughout all his Vows; but certainly in that of Poverty, and of not intermeddling in secular Affairs, they have much deviated from their Primitive Institution, and consequently have made forfeiture of their Interest in the Privileges of that *Society*.

It is observed, That the eldest Children of Parents are more strictly educated, than those, which are born in their riper years; because then the severity of their Discipline melts into Lenity; and their Love, not guided by Reason, turns to fondness. The like probably may be affirmed of the first Instructors of this Order, who perhaps were strict to their Rules; but the declining therefrom of their posterity, argues an old and doting Age, in the Masters of that Family. Now that those two Constitutions of theirs, have been sufficiently broken, small skill in History, or in Conversation will demonstrate.

1. Their VV^ealth amassed, and that wrongfully too, as some of their own say, is a sufficient Argument how well their Vow of Poverty is observed; for as the Prefacer to the *Moral Practice of the Jesuites*, speaks, *There is not any Artifice, Injustice, or Violence they imploy not to enrich themselves, by the spoils of all sorts of persons, Secular and Religious; Sovereign and private. And a while after, Nothing escapes the claws of their Avarice.*

2. All England knows, as well as other Countries, how far they have complied with that Rule of their own making, *That none of them should immix themselves with the Secular business of Princes; for who greater Intermeddlers in State-matters, than they? Hinc ille lachryma.*

Arg. 3. The Practices and Methods, which the Jesuits have committed and used both here and in other Countries, have been the overthrow of other Religions of their own Church, and how then can they themselves expect better Quarter? It is clearly prov'd against them here in England, that they have endeavour'd to destroy His Majesty's person by a violent death. Now there was formerly an order of the Humiliati in the Roman Church, and they had divers Convents spread over Italy; they were to spend their time in strict Exercises of Piety, and of self-abasements, (as the Jesuits pretend); whence they had their Name. But, instead thereof, growing loose and wanton, and swerving from their first Austerity, Cardinal Borromeo, a grave Prelate, undertook to be their Protector and Reformer both, who entering upon his Office of Reformation, did so curb their licentious wickednesses, that some of them conspired to take away his life, which accordingly was attempted by them, while he was at his Prayers, by the discharge of a Pistol; (was not the like Method of Assassination designed against our King?) which by Gods providence did pierce his garments, and not wound his Body, to the hazard of his life. This Fact did so enrage Pope Pius the fifth then sitting, that

he sent out a Bull for the utter extirpation of that whole Order, notwithstanding the King of Spain's Intercession to the contrary, Anno 1577. which Bull is recited verbatim in Toscanus his Book entituled, *Summa constitutionum & rerum in Ecclesiâ Romana gestarum à Gregorio Nono usque ad Sixtum Quintum.*

If an Attempt upon a single Cardinal can work the dissolution of an whole Order, what shall those many Attempts upon several Princes do, some having been actually murdered, others designed to the slaughter by the Council and Contrivances of the *Jesuits*; certainly their Case equals, if not exceeds that of the *Humiliati*: Wherefore let them look to themselves; for when *Christian* Princes are incensed, the storm must light somewhere, and why not on the most guilty? Neither can the Pope himself, in such Circumstances, secure their Interest (no more then *Paul* the Fifth could prevail upon the *Venetian*, to hinder their Non-exclusion from that City.) For to save himself and his Conclave, he will doubtless sacrifice any particular Order of *Religious* whatsoever.

I know the *Jesuits* doth labour to elude that Instance, by alleading the disparity of Cases.

1. Say they, 'twas not one, or two single persons that conspired against Cardinal *Barrhomæ*, but the whole Order of the *Humiliati* in general, and therefore the Guilt being diffused over all the whole Society, was justly suppressed.

Answer. They prevaricate in this Allegation; for there were several Convents of that Order spread over *Italy*, who cannot be presumed so much as to have known any thing of that particular Fact, till after the Notoriety thereof by the Event: So that it was the Attempt only of a few particular Members, which redounded to the prejudice and overthrow of their whole Body, for when the minds of Rulers are exasperated against any Society of men, for the Enormities of some few of their number, then that saying of *Tacitus* takes place, *Habet aliquid ex iniquo omne magnum exemplum, quod in singulos utilitate publica penditur.* Yet I am apt to think, that if the whole Body of the *Jesuits* could be put to the Test, there are very few of them, of any consideration, which did not know and approve the late Bloody Designs against *England*, though few of the Actors therein, in comparison, have been called forth to suffer.

2. It was the viciousness of their lives, say they, which was the cause of their dissolution, and not their Attempt against the Cardinal.

Answer. The *Bull* it self speaks to the contrary, where, although the looseness of their lives be instanced in, yet all is summ'd up into that Bloody Undertaking against their Patron, grounded on their Impenitency and Hatred of the Instrument of their Reformation. I judge, that the *Jesuits* are as much concerned, to be reprov'd, regulated, and reformed by Princes, or Prelates, as any

any of the *Humiliati*, unless perhaps they disguise themselves more, and work more under ground in their Contrivances.

Arg. 4. In Scripture Decision, *Pride goeth before Destruction, and a haughty look before a fall.* This Incepcion will much concern that Order of men, if we may believe many Writers of their own Church: For who more aspiring? Who more supercilious, than they? VVho greater undervaluers and underminers of others, even of their own Religion. Neither are these faults objected to them by the Envy of a Contrariant, but they are alledged by Members of the *Roman Communion*; if it were fit for me to enlarge the number of Quotations, I could cite many Authors to this purpose; but I shall content my self with one or two Instances. 1. In the year 1640. they printed a Book in *Flanders*; entituled, *The Image of the first Age, of the Society of Jesus*, wherein they represent all the differing Events, happening to their Society, since their establishment in 1540. which they pursue with so much Affectation, Vanity, and Pride, that as the Prefacer to the *Moral Practice of the Jesuits* doth speak, *we cannot open the Book without abhorring the Impudence of these Fathers, in turning all things to their advantage, and labouring to draw glory from that, which ought rather to humble and confound them.*

2. There is a Book written Originally in the *Spanish Tongue*, by a Bishop of that Nation, which contains an Apology for other Orders of Religion against the *Jesuits*, addressed to Pope *Innocent the Tenth*, and printed at *Conimbre*, in the year 1654, called, *The Theatre of Jesuitism*; which, if it were commonly to be had, it would so display the Haughtiness, Avarice, and other Enormities of that Order, that the time of their expiration, without Repentance, may be judged to be near at hand especially considering,

Arg. 5. The high disgust they have raised against themselves amongst most of their other *Ecclesiasticks*, which is a great *Prognostick* of their fall. I have given an hint of this before; it is not to be questioned, but that other *Religious Orders* of the *Roman Church*, were in being long before the *Jesuits* were thought of, neither are they now so fond of them, but they can as easily part with their Society, for no man in his right wits would court that which is a prejudice and inconvenience to himself; yea that, which would labour to supplant and ruine him? This is the present case, the *Seculars* have been put to defend themselves against the *Jesuits*, and to evince their own usefulness in the Church; that was the design of *Watson's Quodlibets*, and also of the aforementioned Book, called the *Theatre of Jesuitism*; certainly then they look'd on the *Jesuits* as their Supplanters and Underminers, so that unless they are willing to court their own diminution, yea, total Abolishment, they cannot have much

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respect

respect for that Order: I say, *total Abolishment*, because Parsons, the Jesuite, in a Book published heretofore, entituled, *The Reformation of England*, concludes with this saying, *That if England ever return to the Romish Religion, all Ecclesiastical Estates must be put in common, and the care of them committed to seven Sages of the Society of Jesus, to distribute them as they shall think fit, and that no Fryer of any other Order, must be permitted to pass into England, and the Pope himself, for five years at least, must not present to any Benefice, but refer himself wholly to those seven persons of that Company.*

If that Project of his aspiring mind had taken place, then farewell all *Seculars* in England, yea, and all other Orders of *Regulars* too, unless such as would have turn'd Pensioners to the *Jesuits*, and have truckled under them.

To close this *Argument*, he that shall consider what is said in the beginning of the Preface to the Book called, *The Moral Practice of the Jesuits*, in these words, 'There's do doubt, but all who love the purity of the Moral Doctrine of Christ are very sensible of the corruption the *Jesuits* labour to introduce thereunto, by the Opinions they have invented; but it may be said, That nothing is more dreadful in the Conduct of these Fathers, than to see them pursue those corrupt Maxims in their practice, and that of the many things they allow in others contrary to the Law of God and the principles of the Gospel, there is not any they commit not themselves to satisfy their Avarice, or to promote the Grandeur and Glory of their Society. And a while after: 'All the Catholick Universities, particularly those of *Cracovic, Lovaile, and Padua*, those of *Spain and France*, the Bishops, the Clergy, all the Orders of Religion, and the Courts of Parliament almost every where, opposed their Establishment, as contrary to the good of the Church and the security of States.

I say, he that shall consider these passages, will conclude that Order not to be very acceptable to that Church, of which they are Members; and consequently that other Orders would be glad to rid their hands of them, if they knew how: These Reflections, made upon the *Jesuits*, have reach'd the hearts of some of their own Members; for though in that Book, which I mention'd before, call'd, *The Image of the first Age*, &c. they crown themselves with many glorious Epithets, discovering a self-esteem, even to the *Nauseation* of the sober, yet *Mariana*, the *Spanish Jesuite*, (he, who is most criminated for his *King-killing Doctrines*), hath written an expresse Treatise of the faults and defects of their Society, 'which (he says) was so much changed, that if *Ignatius* himself came again into the World, he would not know it. And in *ch. 14.* he says, 'That their Conduct is in some things capable to precipitate the Society into the Abyss of destruction.

Hence also it was, that *Marius Vitarleschi*, their sixth General, re-

reflecting upon that Criminal facility, wherewith those of his Congregation embraced all the new Opinions, that tended (as his Phrase is) to corrupt and ruin the Piety of the Faithful, says in a Letter addressed to the Superiors of all their Houses, *That there was reason to fear, the latitude and liberty of Opinion of some of the Society, especially in the matter of Manners, would not only utterly ruin the Company, but cause very great mischiefs in the whole Church of God.*

The impressions, which the matter of the former Arguments, or at least some equivalent considerations, have made upon the two last mentioned Members of their Society (who doubtless had some more Particant amongst them, of the same sentiment) is no good Omen of their long continuance: For as in an Army, if the Grains thereof be routed, yet a particular Regiment or Brigade, standing close and compact together, are with difficulty broken, though charged in Front, Flank and Rear, but when once an Entrance is made in any part thereof, then all further resistance is of no avail for their safety; so it hath been hitherto the great advantage of the Jesuits, that he continues, in great part, entire, since his first erection; and hath not admitted of those breaches, subdivisions and reforms, which other Orders have, for the Benedictines have been reformed into Chuniacks, Cisterrians, &c. to their diminution and loss; such sub-altern purgations do carry more than a Tacit intimation of all humours, errors and defects, which the Body of the Jesuitical Order by no means will admit: Tis true, Schelligius, tells us, *That about the year 1366. there was an Order of Religious at Siena in Italy, called Jesuati, but the Historian describes these to have been a sort of Lay Hermits, which wrought for their living, and not being in Ecclesiastical Orders, did celebrate no Mass, but spending their time in Prayer, and often repeating the Name of Jesus, had thence their denomination.* I do not find any continuance of this Order, though probably the Ignatian-Jesuits might from them borrow his Title, with some small variation, but their appearance in the World was many years before the Ignatian Order, as now established, did peep abroad; so this doth not affect the Loyolists.

Of late years indeed, there hath been a design to supersede a Female English Order, under the Name of Jesuitesses; and as the first Preacher of the actual Resurrection of Christ, was a Mary, so (they say) that the first of the Jesuitesses had the same Name; but upon serious consideration of their greater Ecclesiasticks, the Itereraries of the Men, and the Lady-Servants of the Women, compared together, being likely to have more of the Romance than the Evangel, therein, I do not find, it did succeed. So that the present Order of Ignatius remains entire without any succeeding alteration, as to their Rules and Government, more than what was allowed unto them by the Grants of Paul the third, and Julius the third their Establishers; and indeed there was Liberty

though granted them by those two Bulls; for thereby they had power to alter their Constitutions, as they pleased, so that Pope Paul the third might seem to evacuate his own Grants, and instead of prescribing Rules to them for their Government, by the latitude allowed they might change and cast of his, and so govern themselves as they pleased, for the words in the Bull, Englished, are, *That they may make particular Ordinances, which they shall judge fit for the Society, to the glory of our Lord Jesus Christ, and the profit of their Neighbours; And such as are already made, or shall be made hereafter, they may change, alter or abolish according to the variety of place, time, and occasion, and instead of them, make new. The which so changed, revoked, or new made, we will that they be confirmed by the foresaid Authority of the Apostolick See, And by the same Authority of our special Grace and Favour we confirm them.* Well then, the Jesuit in respect of his Order remains unbroken, let us now see, how he carries himself within doors, if no errors or miscarriages there, then surely there appear no symptoms of his Delusion.

Arg. 6. But if the contrary be manifest, then it may serve as a sixth Argument, That their Order, unless reformed, is not long-lived.

Let us hear then what opinion Melchior Canus, Bishop of the Canaries, had of this Order; when he heard of the first appearance of the Jesuits in Spain, he believed that the end of the World did draw nigh, and that Antichrist would forthwith appear, for that his Fore-runners and Emissaries (so he called the Ignatians) began to walk abroad;

But if he be excepted against by them; as a partial Author, because a Dominican, let us call in their own Mariana again, for he tells us in his fore-cited fourteenth Chapter, That if any one have but boldness enough, what fault so ever he be guilty of, he remains in the Society, if he have but the wit to frame an excuse, or any pretence for what he hath committed; I pass by (saith he) gross Crimes, a great number whereof is winked at under colour of want of sufficient proof, or fear to have them noised, and so become publick; for our Government seems to aim at nothing else, but covering of Faults, like them that rake the Ashes uppermost, as if the Fire, that lyes under, would not sooner or later send forth some smoak, &c. And a while after, A Provincial or Rector shall turn all upside down, violate the Rules and Constitutions of the Order, squander away the Estate belonging to their Houses, or give them to his Kinred; without any punishment after several years miscarriage, but the rendering his condition better than ever by discharging him of his Office; does any man know a Superiour chastised for such excesses, as these? And afterwards, amongst us the Good are afflicted, yea put to Death, and the Wicked upheld, because they are feared.

Thus we see, by the judgment of one of their own, Evils and Miscarriages do abound amongst them. The impression then being

ing made upon their Body, they may well fear a Total rout. And indeed the rest of the Fraternity, are so incensed against this *Spaniard*, for exposing them so much, that they more freely except against (and seem to condemn) the King-killing Doctrines in him, then in any other Jesuit; Yea Mr. *Gavan*, lately executed, in his dying Speech did (though mistakingly) impute that Doctrine unto him alone, of all their Sodality: The Core of the Matter lay in *Mariana's* free increpation of their other Evils, which gave them occasion to recriminate his opinion in that wherein they might most plausibly except against him; and this may probably be the reason, why (as I said before) the Jesuits turned Advocates for the Order of the *Humiliati*; and would cast the intended murder of Cardinal *Borromeo*; only upon two or three of them, because that Cardinal was no Friend of theirs, and against whom they had a picque, because he had banished their Order out of *Millain*, where he was Archbishop, and preferred Seculars in their rooms.

Let us hear what *Watson* says in this matter, *This good Cardinal* (says he) speaking of Cardinal *Borromeus*, whose rare Virtues all Europe talked of, observing well the pride of the Jesuits, their practices for enriching, advancing, and bringing of themselves to be admired of all men, Lucifer like, and their Cony-catching devices for the alluring of the fresh-wits, Children of most forwardness, and those of rarest aspects, and great of hopes, having intelligence how they held the like course and state, under colour of teaching and bringing up of Youth, in the Dutchy of *Millain*, he thought them no fit men to remain within his Jurisdiction; whereupon he banish'd them out of all those places, esteeming it far more necessary to have such apt men, and those of the finest wits, quickest spirits, and likeliest to prove great Clerks, to become secular Priests, as those appointed by institution divine to take upon them the care of Souls; This he prudently conceited was more convenient, and the bounden duty of them, that were indifferent what state of Life they took them unto in the Church of God, rather to have them Secular Priests, than intruded into any other Order of Religion or Monastical Life whatsoever, which intermedleth not ex professo with any such Charge, but live after the prescript Rules of their Orders, private to themselves, as their Vow and Profession bind all them to. Thus he, and the same *Watson*, makes it one Article in his fifth *Quodlibet*, Whether the Jesuits, or the Seminary Seculars, be fitter for Government in the English Colledges beyond the Seas, and whether of the two is more necessary, either respecting Gods Church, or the Weal of our Country (*England*) to have the bringing up of English Youths there? Which question he resolves on the part of the Seculars.

And indeed, the Education of Youth is one of the prime Artifices of the *Jesuite*, whereby he labours to advance himself, and depreiate other Orders of Religion. For this young *Fry* is, as it were, the Nursery of their Society, which they study earnestly to maintain. And indeed, in the Admission and Institution of youths into their Colledges, they use a great deal of exactness and care; for the *Rectors* usually inform themselves of the Parentage, of the Estate, or hope and prospect thereof; of the natural Complexions, Dispositions, and Genius, of their promptness of wit, of the proficiency in Learning, in their Novitiates and Scholars; all which they enter in their *Adversaria*, or *Leiger-Books*, (like good Accountants) in distinct Columns; and they make this use of these particular Enquiries, that they may apply suitable Baits to engage their Novices to the love of their Rules and Order, beyond any other sort of Religions; so that if any should admire how so many able and learned men, and such great Writers (as *Alegambe* hath reckoned them up in his Book called *Bibliotheca Societatis*) should as it were dote upon this Order, and esteem it their privileged and

honour to be coopted or admitted thereunto. It doth much abate our wonder, when we consider the Philtre of Education, and the *principles* infused into them at their first admission, with the charming and ingratiating Allurements, used to them afterwards, especially if noble, rich, and wealthy: It is reported of the *Irish*, that when they grow up, they love their Nurses, and *Foster-Fathers*, better than their own natural Parents, --- *a Teneris assuescere multum est*, says the Poet, herein the *Jesuit* resembles them, continuing to be so highly affected with his *Gremial* and *Nutritious Order*.

Those who do more strictly *Anatomize* this Order of *Men*, do divide them principally into *three Ranks*; the knowledge of the division will not be unuseful to *Protestants*.

1. There are some Gentlemen, ordinarily of good houses, and fair Estates, who live wholly after a *Secular way*, as *Lay-Brethren* of the *Society*; they are not actually obliged to the observation of the *Rules* of their *Order*, but enter into a *Vow*, to put on the *Habit*, when it shall please the *Father-General* to command them; and therefore these are called, *Jesuits in voto*; of such they make mighty advantage, in order to the setting up of their *Monarchy*, or rather *Pambasileia*, or *Universal Dominion* over all other Orders. For some of this Class are usually maintained in the Palaces of all great Princes, and in the houses of Noble men, who by the Mediation of their Adherents, are many times induced into the Prince's or Noble-man's service, as Counsellours, Secretary, or the like; these again persuade that Prince or Great-man respectively to take some actual *Jesuite* for his Confessor or Chaplain; and by this means the *secret Consultations* of Princes are discover'd, and their Designs prevented; and yet things are so cunningly carried, that no man can fasten on the true Author, but it commonly happens, that the *greatest suspicion* lyes on the most innocent. Thus an Author of their own Church.

2. The second sort is of those who are actually resident in their *Monasteries* and *Colledges*, as Priests, Clerks, or Converts, who of themselves have no power to leave the *Order*, but at the *pleasure* of their *General* and *Superiours* may be dispensed with; these are mostly busied in the *Exercises* of those *Colledges* to which they relate.

3. The third rank is of those who are mainly given up to Policy, for the aggrandizing of their *Society*, and enlarging the *Power* and *Priviledges* thereof; these are not always chosen out of the most deserving and best learned of their *Society*, but out of the most confident, bold, or daring, as most likely to serve their end, by insinuating themselves into the *Affairs* and *Councils* of *Secular Princes*, that from thence they may fish out what is contributory to their *Designs*.

The first and last sort are those who are chiefly excepted against, and to whom *Claudius Aquaria*, one of their own *Generals*, did formerly impute two great Evils, which he calls *Secularity* and *Aulicism*: The occasion was this. Their said *General* having observed (as well as *Mariana*) the *Defects* and *Errours* in their *Government*, wrote a Book, printed at *Rome*, *A. D.* 1615. wherein he lays open the *Diseases* of the *Society*, and his *Essays* for the healing of them; take his Reproof in his own words: *Sæcularitas & Aulicismus insinuans in familiaritates & gratiam externorum, morbus est in Societate & intra & extra periculosus, & istis, qui eum patiuntur, & nobis fere nescientibus paulatim subintrat, specie quidem lacrificiendi Principes, Prælatos, Magnates, conciliandi ad Divinum obsequium hujusmodi homines Societati, juvandi proximos, &c. sed re vera querimus interdum nos ipsos, & paulatim ad sæcularia deflectimus.* *Secularity* (says he) and *Aulicism* insi-

neating into the acquaintance and favour of those without, is a Disease in the Society, dangerous within and without, to those who undergo and suffer it, and it creeps in upon us almost un-a-ware; the pretence is to gain Princes, Prelates, and Noble-men, to the esteem of the Society, for the Service of God, and the good of our Neighbour, &c. but the truth is, we seek our selves, and by little and little revolt to a Secular Life.

The same Author in another Tract, intituled *Institutiones pro Superioribus Societatis*, published at Rome also the same time, further describes that mischief.

Est & alia malorum Radix longe periculossima, eoq; periculosior, quo minus vulgo noxia conseri solet, rerum, scilicet, externarum occupatio, in quam superiores ferri, ac variis nominibus supra modum effundi solent. Sunt enim qui natura quadam propensione ad distractiones proni, non solum oblatas occasiones cupide arripiunt, ut operam suam impendant, sed eas ipsimet ultro quarunt, & nasci quodammodo ac succrescere faciunt. Alii per speciem proximos lucri faciendi, multis sese visitationibus implicant, iisq; non modo non necessariis, sed parum etiam utilibus, atq; in his ita versantur, ut a secularium moribus parum abscedant. The sense is, That their mixing themselves in secular affairs is a dangerous evil in their Society, of which their superiours are much guilty, some of which being naturally prone to raise distractions, do not only greedily apprehend all occasions offered to promote them, but also do their endeavour to create more opportunities to raise, foment, and Cherish them. Others entangle themselves in many visits (on pretence of gaining their neighbours) needless, and unuseful, and demean themselves so therein, that they little or nothing differ in their manners from Seculars.

The cure which he prescribes for the healing of this disease, which I wish all of the Society would observe the method of, is, *Instruct. 14. Cap. 7.* in these words.

Pracendantur initio ista familiaritates cum Principibus, antequam adolescent & radices agant, quae societati nostrae, nisi forisiter obstitamus, graviter minuantur, praesertim cum superiores connivent, (i.) Let all those familiarities with Princes be discarded at the beginning, before they be settled or take root, which threaten a great mischief to our Society, unless we strongly resist, especially our Superiours winking at it.

It seems this General was more sober and honest than the rest of his predecessors, or else the censure of their *Mariana* aforementioned was ill grounded (which we can hardly imagine) for he having in one Chapter laid to the charge of their Society, *That in distributing of rewards and punishments, there was more equity amongst Thieves and Robbers, than amongst them. And moreover that Vertue and Learning in their Sodality were rather an hindrance to preferment than a step thereunto: In his 16th Chap. of the Regiment of the Society, he imputes the cause of these evils to the Ambition, Pride, and Arbitrariness of their Generals. I shall repeat his own words, Pervenimus nunc ad fontem & Originem nostrarum inbarum ac molestiarum, quas in Societate experimur singularis ferus depastus est eam. Adversus ista, mea sententia, nos hanc affligit ac prostermit, non quia sit Monarchia, sed quia non sit bene temperata: Hac enim bellum est, quae quicquid attingit, populatur ac vastat quam nisi vitalis compescamus, non est, quod ullam nobis quietem polliceamur, &c. Et si leges habemus, easq; plures numero, quam necesse est, Generalis tamen nihil in Gubernatione leges moratur, neq; in dandis officiis, neq; admittendo socios ad professionem, neq; in Constituendis Collegiis, neq; innumeris in rebus aliis. Nam si leges sint, ille in omnibus, aut prope in omnibus dispensandi ac legibus quem libeat solvendi auctoritate utitur. (i.)* We are now come to the O-

original and Fountain of all the Troubles, which we experiment in our Society, One single Ravager hath eat it quite up. Our Monarchy, in my Opinion doth quite overthrow us, not because it is a Monarchy, but because it is not well tempered. This is the Beast, which wastes whatsoever it lights upon, and unless we fetter and restrain it, we can promise our selves no rest, &c. It is true, we have Laws, and those more than enough, yet our General regards them not at all, in his Government, neither in bestowing of Offices, nor in admitting Fellows to the Profession, nor in Constituting of Colleges, nor in many other things; for although we have Laws, yet he, almost in all things, useth his Authority to dispense with the Laws, as he pleaseth. And a little after to this effect.

Thus Our Monarchical General, with a Provincial, and two or three Confidants, to the grief of others more deserving, do govern all things in every Province at their Pleasure.

To draw towards a Conclusion, 'Tis no acceptable work to me to dive into the evils of men; or to pore so intently on their defects, as to overlook what good may be in them. The worse I wish to all, is Repentance and Amendment of life; Nevertheless, if I should enumerate all the particular Miscarriages, Injuries, Frauds, Impostures, Obscenities, Treasons, and other Villanies imputed to this Order of Men, by Members of their own (Church, many of them circumstantiated as to time, place, and persons) I should swell my Tract a little too much: I know the *Jesuits* have replied to some of those Accusations, and that, in most things, leanly enough, for when the punctuality of Time and Place is given in Evidence, upon unquestionable credit, 'tis beyond the Effrontery of humane Nature, to expect credit upon a bare denial. He who desires to know more of these Men, Let him read the Provincial's Letters, otherwise called, the *Mystery of Jesuitism*, with a Second part thereof, called, *A further discovery of the Mystery of Jesuitism*; Let him also consult those other two Books, one called, *The Jesuits Morals*, Translated by Dr. Tongue; The other Entituled, *The Moral Practise of the Jesuits*, composed by the Doctors of the *Sorbon*; And then no doubt, he will receive ample satisfaction.

I shall close all with the Abridgment of one pleasant story, taken out of the last mentioned Book. It is this, A *Smith* at *Madrid* in *Spain*, placed his Son amongst the *Jesuits* there, giving them for his reception, the sum of 2000 Ducats, (for entertainments, you must know, are very dear, so near the Court.) The young man being admitted, was a while after strip'd of his habit, and returned home, but the Money refused to be repaid; The *Smith* sues them at the Law, They by favour obtain sentence against him; The poor man betook himself to his shifts, and resolved, because his Sons habit had cost him so much, he would so order the matter, that it should regain him part of his Money: Whereupon cloathing his Son in the Garb of a *Jesuit*, he made him work daily at his Anvil, the quick-sented Fathers, having notice of it, lest their Cheat should be publickly known amongst the Common people, immediately sent for the *Smith*, paid him his Money, and redeemed their Habit from a Mock-shew: But if they could have bought silence, as well as the Robe and Hood, This story doubtless had never come to our Ears.